# The DIVINE LIFE

## THE SIVANANDA DIAMOND JUBILEE VOLUME

31
1st March 1947.

Mrityacharis,

What is the use of matted hair, dear Skin and Kamandalu (pots)? Woe unto you hypocrites! Within you there is the dirt of trishna or craving; there is much unclean linen; there is the stinking filth of pride, greed, jealousy, hatred and wickedness.

You simply put on the appearance of sainthiness to cheat people. In cheating others you cheat yourself. Be really clean and saintly within.

Sivananda

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**HOW MAYA VEILS**
BY
*H. H. Sri Swami Sivananda*

**VOICE OF PEACE**
*Sri Swami Rajeswarananda, Madras.*

**PLACE OF RELIGION IN MODERN LIFE**
BY
*Prof. B. L. Atreya, M. A. D. Litt.*
*Benares Hindu University*

**BASIC SPIRITUAL IDEOLOGY OF HINDUISM**
BY
*Diwan Bahadur K. S. Rama Swami Sastrigal Retd. Dt. and Sessions Judge Madras, etc., etc., etc,*



**MARCH 1947.**

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# THE DIVINE LIFE, RIKHIKESH

(Official organ of the Divine Life Society, Rikhikesh)

*FOUNDER*: His Holiness Sri Swami Sivanandaji Maharaj

MARCH, 1947.


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### SPIRITUAL CALENDAR
March-April, 1947

| | |
|---|---|
| 6th March | Holi festival |
| 7th March | Full moon Mantra Diksha at Ananda Kutir |
| 18th ,, | Ekadasi |
| 20th ,, | Pradosha Pooja at Viswanath Mandir |
| 22nd ,, | New Moon |
| 23rd ,, | Mantra Diksha at Ananda Kutir |
| 28th ,, | Monthly special Ganga Pooja of D. L. S. |
| 30th ,, | Sri Ramanavami festival |
| 1st April | Ekadasi |
| 3rd ,, | Pradosha Pooja at Vishwanath Mandir |
| 3rd to 7th | Easter Sadhana at Ananda Kutir |
| 5th April | Full Moon Mantra Diksha at Ananda Kutir |
| 13th April | Baisakhi day |
| 14th ,, | Mesha Sankramanam |

### D. L. S. BRANCHES

All the branches of the Society are requested to send in their affiliation fee for the year 1947.

Those who wish to open branches of the Society or who wish to translate or publish the books of Sri Swami Sivanandaji Maharaj are requested to correspond with the Secretary, Divine Life Society, Ananda Kutir, Rikhikesh.

*Secretary,*
DIVINE LIFE SOCIETY

### EASTER SADHANA

The Sixteenth Divine Life Sadhana will be conducted during Easter Holidays from 3rd to 7th April, 1947.

Detailed programme is published in this issue elsewhere. All voluntary offerings for the successful conduct of the Sadhana will be thankfully accepted.

*Secretary,*
DIVINE LIFE SOCIETY,
**Ananda Kutir,**
**Rikhikesh.**

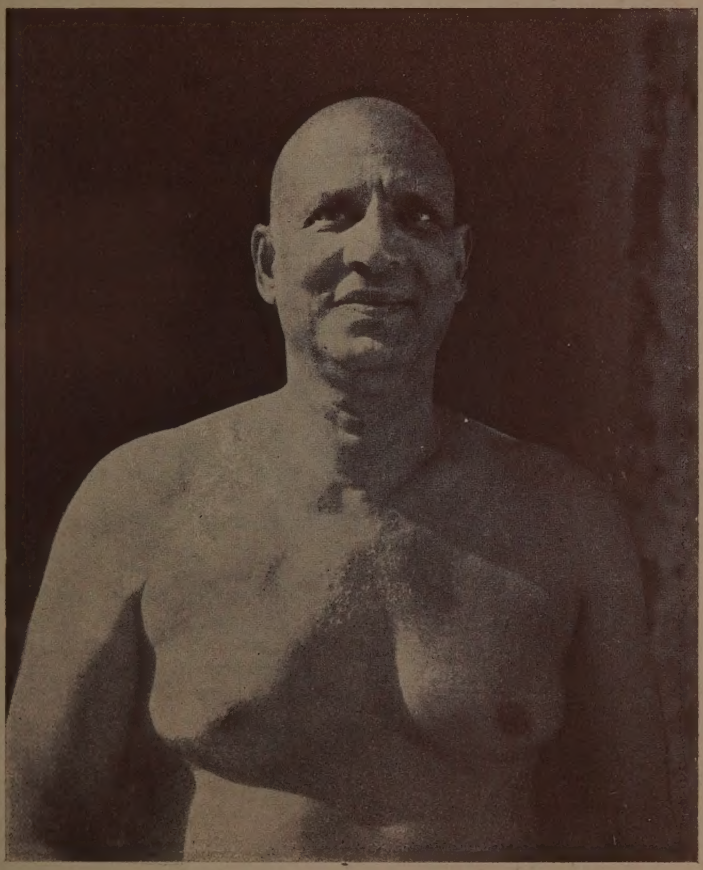
### NOTICE

1. The eleventh annual meeting of the Divine Life Society will be conducted on the 5th April at 4 p. m. at the Sivanandashram premises. Election of new office bearers, reading of the report for 1946 and passing of the amended constitution of the D. L. S. will take place. All office-bearers, executive and ordinary members are requested to attend.

2 The Fourth Session of the All-World Religion's Federation (inaugurated in 1945) will be held on 6th April, 1947 at 9-30 a.m. at Ananda Kutir.

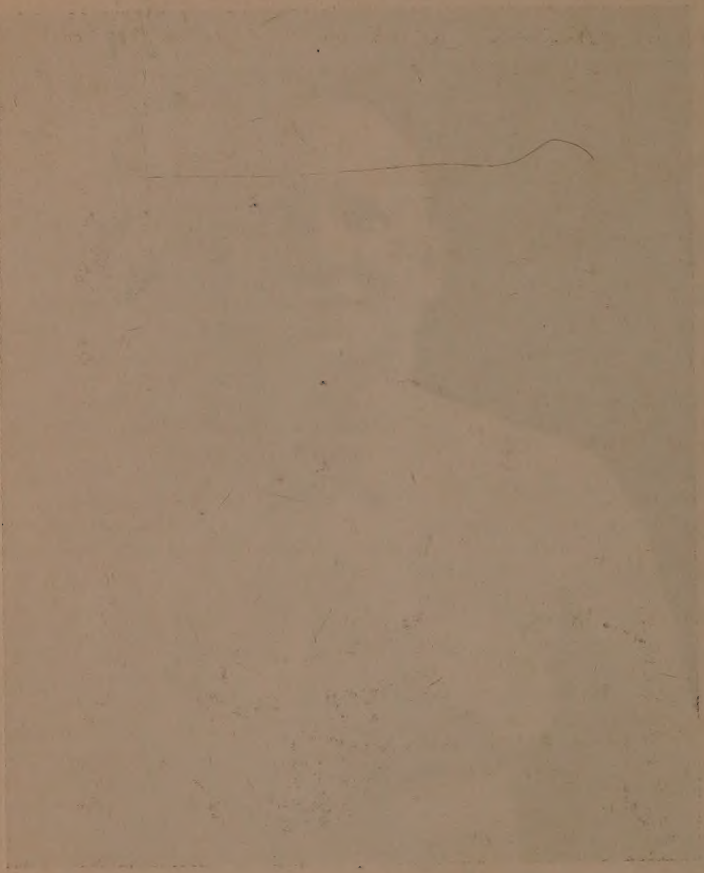
All are requested to attend.

*Secretary.*



Why do you search in vain for pleasure outside. The source of all joy is your own Atma. Develop mental detachmant even while remaining in the world. Ever remember the Lord. Be good. Do good. Do Japa, Sankirtan, study Gita meditate and realise the self in this very life.

Swami Siva Nanda.



Vol. IX No. 3 March 1947

# THE Divine Life

## HOW MAYA VEILS

The Maha Sivaratri, one of the holiest days f devout worship has just been observed a ouple of weeks ago. The 19th of February as the sacred and auspicious day. Every- here the innumerable Shivalayas throughout he length and breadth of this sacred land ere the centre of attraction for thousands of ncere Bhaktas, hymning and glorifying the reat God in diverse devout ways, doing bhishek and Archan, chanting Rudri, Chamak nd the majestic Mahimna. Bilwa leaves in khs, sacred Ash and sandal were rained upon he serene Lord Siva. People fasted, kept vigil nd continuously uttered His Five-lettered ivine Name. And now that the holy day as passed, just reflect for a while and see ow that special fervour, the Bhav and the eling of pure devotion that too has passed way. Why is it so? What exactly has appened? Where has that feeling of sanc- ty, surrender and elevation gone? Once gain you pass by the same Shivalaya where ut a while ago you celebrated the Maha- ivaratri with such great zeal and perhaps ou do not as much as cast a casual glance ven at the deity. No surge of Sattvic emo- on is evoked in your bosom now! Does ot Lord Siva indwell and enliven the Murthy s on that day? Yes, HE DOES, but SHE, lis inscrutable, Power, screens Him off now. MAYA-VEILS your vision of Him!

All the efforts of the ancients were directed t making Man to repeatedly pierce through this eil at every step, at every moment of his life. hey associated each and everything on this arth with the idea of divinity. The seven ays of the week were sacred to particular spect of the deity. Each day of the fortnight ad its own spiritual significance. Each one of the twelve months in the Almanac was holy for certain particular vows and observances. Every object, animate and inanimate, the sea, the river, the mountain, the tree and the cow, the eagle, the monkey, the snake and even the little rat was made an object of worship and rendered an effective means of filling our minds with the feeling of God's Presence. The All-compassionate Lord thus inspired the wise Upanishadic seers to direct the vision of man ever towards the hidden divinity immanent in all creation.

But now consider how Maya veils that Reality inspite of all the marvellous methods of the sages. Her work is always to veil up the Lord from man's vision. The days of the week imply nothing divine to you now. Monday, Tuesday and Wednesday stand for Tennis at the Club after office. Thursday and Friday is for Bridge and Chess at Mr. Shastri's. Saturday afternoon means matinee show at the Metro Theatre and Sunday? No, not for Surya Namaskar and Aditya-hridaya, but a tram and bus ride to the View-Point and back with the wife and the kiddies. The fortnight shares the same fate. At the most the Amavasya or New-moon would be particularly be borne in mind to instruct the cook to prepare some fine dish 'Vadai-Payasam'. Should it be 'not-quite-up-to-the-mark' then let the cook look out! Thus Amavasya. As for living creatures, our ancients would weep for their fate. The only impulse evoked by the sacred Vahana of Lord Ganesh is the impulse to rush up to the nearest hardware merchant and purchase a spring-trap that would with diabolical efficiency crack the vertebrae of the innocent rat. The sight of a monkey succeeds is rousing up the monkey

in you. Even a sedate and elderly one becomes infected by 'monkey' when confronted by a *Bandar*. Where is Immanence? Where is Divinity? It is there alright; but *MAYA VEILS IT!*

O Man! open your eyes now. Look! See! Everywhere there is Divinity! The whole world is filled with That and That alone! Every moment of your life, every side that you turn the Lord is standing there shining in all Glory before thee. Behold! it is for you to see. Realize how MAYA veils Him at every turn. See through the veil. Look beyond the veil and be face to face with the Lord now, here, today, right upon this earth. Sacred days like Sivaratri are not meant merely to be observed with a little special emotion some one day in a twelve-month and then shoved out of memory until it appears once again with the printing of a new Panchangam. MAYA has veiled even the true import of Siva-ratri Mahima. The story of hunter Suswar narrated by him as King Chitrabhanu is not told to merely show the merits of fast and vigil on that day alone. More than that, it is to give you a glimpse of the wonderous depth of the Lord's Compassion and the incomprehensible working of His Divine Grace and the eagerness that He evinces in bestowing Bliss and Felicity upon Man, that the beautiful story of Sivaratri Mahima is related. This is done so that you may take heart and strive earnestly to obtain that ready Compassion and Grace in this very life. It is to make you aware of how the Lord is awaiting with out-stretched arms to take you up in His Divine Embrace and to make you Immortal! It is to give you lofty assurance that even the smallest, the most seemingly trivial and insignificant good act is remembered by the Lord and rewarded with infinite Divine gifts. It is to induce you to BE GOOD, DO GOOD and Become GOD! All this great meaning hidden in Sivaratri is never grasped by thee, for thou dost not see because Maya Veils it. This is precisely HOW MAYA VEILS the REALITY in everything, at all times and places. Learn to perceive Her clever ways of veiling and screening off the Ever-Present Divinity and the Lord will no longer be hid from you. You will behold the Grand and Glorious VIRAT PURUSHA this very moment. There can be no more ugliness, no longer misery for you upon this earth. It will be all Beauty, Splendour and Bliss alone!

May the Lord of Maya enable you to see beyond Maya's Veil and behold Him face to face!

Hari Om Tat Sat!

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# SIVA VIDYA

*Sri Swami Sivananda*

## KHANDA I

### Nature of Brahman

Om! Brahman or Siva or the Impersonal Absolute is the source and substratum for the world of phenomena. He is the source of the Vedas. From Him this world proceeds. In Him it lives. In Him it gets dissolved. He is eternal, self-existent, self-luminous and self-contained. He is all-full. He is beyond time, space and causation. He is birthless, deathless and decayless.

## KHANDA II

### Contradictions Reconciled

He moves and moves not. He moves in His manifested or Saguna aspect. He moves not in His transcendental Aspect. He is smaller than the smallest and greater than the greatest. He is smaller than the smallest being the Soul of even the ant, the mustard and the atom, He is extremely subtle. He is greater than the greatest because He is the Soul of this entire Universe and extends beyond this Universe also, and He is Infinite. He is nearer than the nearest and farther than the farthest. He is near to the thirsty aspirants but He is farther to those who are worldly-minded. He is nearer than the nearest because He is the Inner Soul of everything. He is farther than the farthest because He is Infinite. He is beyond the reach of mind and the senses (Avangmanogochara). He cannot be reached by people of gross mind and outgoing senses. But He can be attained by the aspirant who is endowed with subtle, sharp one-pointed intellect (Manasai-vanudrashtavyam), who is equipped with the four means and the grace and the instructions of a Brahma-srotri, Brahmanishta Guru, on Tat-Twam-Asi Mahavakya.

## KHANDA III

### Vision of a Sage and a Worldly man

Brahman is the only Reality. He is the
y living Truth. The liberated Sage or
anmukta beholds Brahman only everywhere.
ere is no world for him in the three
iods (of time.) But the ignorant man
s only the five elements and the forms.
e world of names and forms only is real.
denies Brahman altogether.

## KHANDA IV

### Superimposition (Adhyasa)

The man who moves in a desert in the noon
s the mirage at some distance and mistakes
for water. He runs there to drink water
is disappointed. The rays of the sun
on the bed of sand and generate the
age. The mirage appears as a sheet of
er and deludes man. Even so, the
ldly man beholds the five elements and
ir combinations *i. e.* names and forms,
account of ignorance or Avidya. Avidya
es the real and makes the unreal appear
eal.
n the twilight a man mistakes a rope for
snake, gets frightened and cries. When a
nd brings a light, his fear vanishes. He
s a rope only. Even so a worldly man
takes the impure, perishable body for the
e Imperishable Atma and suffers in
erse ways on account of this erroneous
ion or superimposition (Adhyasa caused by
idya). When the Avidya is destroyed
ough Brahma-gyana or knowledge of the
rnal through initiation into the significance
"Tat Twam Asi" Mahavakya by the
ceptor or Brahma-vidya-guru he becomes
ntical with the Supreme Soul. The
rld of names and forms vanishes *in toto*.
sees Brahman only. All his fears termi-
e.

## KHANDA V

### Happiness is in Atman only

The feeling of pleasure is an internal feel-
. There is no pleasure in physical
ects, though they excite pleasure in man.
sual pleasure is only reflection of the
s of the Atma. When a desire is gratified
mind moves towards the Atma and
s in it for a very short time, and man
eriences pleasure. Atman or Brahman
y is the embodiment of bliss (Ananda
arupa). Atma is full of Bliss-(Anandamaya).
na is a mass of Bliss (Ananda Ghana).

## KHANDA VI

### Brahman is both material and efficient cause

Brahman is both the material and the efficient cause of this Universe (Abhinna Nimitta Upadana Karana). He is the fictitious material cause (Vivarta Upadana). He somehow appears as this Universe through Maya, without Himself being affected in the least, by the names and forms. This is a Mystery. This is indescribable.

## KHANDA VII

### Brahman is Unattached

Just as the crystal is not affected by the coloured objects though it reflects them, just as the sun is not affected by the defect of the eye and other objects, just as ether is not affected by reason of its subtlety, so seated everywhere in the body, this Atma is not affected.

## KHANDA VIII

### Qualifications of an Aspirant

He who equipped with the four means, who has purified his heart through selfless service (Nishkamya-karma—yoga), service of Guru, Japa, Kirtana and Upasana, who is calm, dispassionate, reflective, discriminative, fearless, straightforward, humble, large-hearted, compassionate, generous, truthful, pure and who is free from pride, egoism, arrogance, will realise this mysterious, indescribable, unthinkable Brahman or the Imperishable

## KHANDA IX

### Kaivalyam

Kaivalya Mukti or Final Emancipation can be attained through knowledge of Brahman. Krama Mukti is attained through Bhakti.

Mukti is not a thing to be achieved or attained. It is already there. You will have to know that you are free, by removing the veil of ignorance.

## KHANDA X

### Method of Meditation

I am All Blissful Siva—Om! I am Immortal Brahman-Om! I am Existence—Knowledge-Bliss Absolute-Om! (Sat-Chit-Ananda Swarupam). I am Infinite (Ananta) Om! I am Eternal (Nitya) OM! I am ever pure (Shuddha)—OM! I am Perfect (Siddha)—OM! I am ever free (Mukta)—OM!

I am unattached (Asanga)—OM! I am witness (Sakshi)—OM! I am not this body—OM! I am not this Prana—OM! Satchita nanda Swarupoham OM!

This is the quintessence of Kevala Adwaita Vedanta of Absolute Monism.

Thus ends the glorious Siva Vidya! OM!

# YOGA SADHANA

*Sri Swami Sivananda*

Om ! Salutations to that adorable Lord Hari, than Whom there is nothing greater, and who is above all this universe.

Why should you prolong your bondage unnecessarily ? Why should you not claim your divine birthright right now ? Why should you not break your bondage now ? Delay means prolongation of your sufferings. You can break it at any moment. This is in your power. Do it now. Stand up. Gird up your loins. Do rigorous and vigorous Sadhana and attain freedom, which is immortality or eternal bliss.

Make the lower nature the servant of the higher through discipline, Tapas, self-restraint and meditation. This is the beginning of your freedom.

The divine within you is stronger than anything that is without you. Therefore be not afraid of anything. Rely on your own Inner Self, the Divinity within you. Tap the source through looking within.

Without renunciation you can never be happy. Without renunciation you can never be successful in gaining the highest good i.e., Moksha. Without renunciation you can never be at your ease. Therefore renounce everything. Make happiness your own. Hold renunciation as the foremost of things.

Improve yourself. Build your character. Purify the heart. Develop divine virtues. Eradicate evil traits. Conquer all that is base in you. Endeavour to attain all that is worthy and noble.

Only when you have purified the heart, silenced the mind, stilled the thoughts and surging emotions, withdrawn the outgoing senses, thinned out the Vasanas, you can behold the glorious Atman during deep meditation.

There are five means by which perfect tranquility or emancipation can be attained. These form the highest happiness. They are Satsang or association with the wise, discrimination between the real and the unreal, dispassion, enquiry of 'Who am I ?', meditation. These are called Heaven. These are religion. These form the highest happiness.

Become a good man first. Then control the senses. Then subdue the lower mind by the higher mind. Then the divine light will descend. Only then the vessel will be able receive and hold the divine light.

Practise meditation persistently and calm without haste. You will soon attain Samad or the Nirvikalpa state.

Spiritual life is toilsome and laborious. demands constant vigilance and long p severance before substantial progress made.

You have yourself built the walls of yo prison-house through ignorances. You c demolish the walls through discrimination a enquiry of "Who am I ?".

Sufferings purify the soul. They burn the gross material, sins and impurities. T Divinity becomes more and more manife They give inner spiritual strength and devel the will force, the power of endurance. Hen sufferings are blessings in disguise.

Even a ray of inner light during meditati will lighten your path. It will give you a gre deal of encouragement and inner strength. will goad you to do more Sadhana. Y will experience this ray of light when t meditation becomes more deep and when y rise above body-consciousness.

Meditation and worship are the means evolving your potentialities and seeking a high level of consciousness or existence.

Life is the unfolding of the latent capacit of the soul. Lead the divine life. Genera sublime divine thoughts in your mind throu meditation, Japa, Kirtan and study of sacr scriptures.

Bathe in the river of life everlasting. Plun in it. Take a dip in it. Swim in it. Fl in it. Rejoice.

Bask the body in the physical sunlig Bask the soul in the sunlight of the Etern You will have good health and everlasti life.

Worship is the unfolding of the bud of flower of the soul. Worship is life. Worsh bestows life eternal.

You may conquer millions of persons in battle, but you will become the greatest co queror only if you can conquer your own lov self or mind.

*(Continued on page 53)*

# FAILURE OR SET-BACK

*Sri H. P. Shastri alias Sri Bodharanya, London.*

There are no failures, though set backs there are, in the spiritual pursuit. It is man's nature to know, to discover, to love, to sacrifice, to build, to create, to grow in morals and wisdom. All these are summed up in one word : GOD ; love of God, service of man, appreciation of beauty, the end of which is to sacrifice the individual ego at the altar of Truth.

One pursuit contains all others and it is the pursuit of Truth of one's own Self. To live means pursuit of the Truth of Self and surmounting all obstacles with courage.

The aids to the realisation of the truth : All is one and all is my own Self, in spite of the apparent multiplicity, are many. The instruments of spiritual precision must be cleaned and adjusted, that is, the mind must be purified : all attachment to the world of pleasure must be discarded, all the arms entwined with affection round the candidate's breast must be snapped sharply and equilibrium of the mind maintained, at any cost. The flame of enquiry and love of Truth must be fed on the oil of devotion, protected from the wind of desire and appreciation and it must point steadily towards the state of spiritual peace, beyond the three Gunas. No set backs must discourage the candidate.

The greatest cause of set-backs is to let the mind wander, carelessly, in the field of sense-pleasure or to have friendly association with those whose ideal is pleasure, wealth, fame, sometimes disguised as benevolence. In the initial state all such associations must be given up and discouraged, however ruthless and pitiless the process may appear. The nightingale perched on the rosesladen shrub must avoid the bristling thorns to pierce the breast " He is my friend who shows me the way to the street of the son of Nanda." Faith is essential.

The candidate will be ridiculed, shunned, ill-treated by the ununderstanding. He must maintain his pursuit and meet all the tribulations such as illness, poverty, isolation with courage and equanimity and say : "It is my love for the world that prompts me to know the Truth of Self."

Only those who are most privileged acquire love of Guru and Govind and serve the Guru to rub out all their love of self or egoity. " O Sarmad, the desire of self-immolation is given to the moth and not to the fly." Let the candidate eat truth, deep truth, drink devotion and live in and for God.

The ex-Buddhist monk Rahul who was an ideal and guide to many in his pursuit of Truth, has abandoned the path and married a Russian youthful beauty, renounced the spiritual truth and became a rank materialist Why ? He did not renounce Rajas-passion, pleasure and fame. He is not fallen, but has had a set-back. He was all activity when known to the writer.

Beware, beware of pleasure and pleasure-loving friends. Tapas is the only remedy in daily life.

# YOGA SADHANA

So long as your senses are not subdued or weakened, you will have to practise Tapas or self-restraint, Dama or Pratyahara.

When the electric lamp is covered by many wrappings of cloth, there will be no bright light. When the cloth is removed one by one, the light grows brighter and brighter. Even so, when the Self-resplendent Atman which is covered by the five sheaths is stripped off the sheaths by meditation on the pure Self and the practice of 'neti, neti' doctrine the Self luminous Atman reveals itself to the meditator.

Sit down with a composed mind. Assert your mastery over the body and mind. Plunge deep into the chambers of the heart, and enter into the stupendous ocean of Silence. Listen to the voice which is soundless.

Purify the heart first and then climb the ladder of Yoga steadily with courage and undaunted spirit. Climb onwards swiftly. Attain Ritambara Prajna and reach the summit of the ladder, the temple of wisdom, where the cloud of virtue or nectar drizzles from Dharmamegha Samadhi.

Build your spiritual life on a sure foundation, on the rock of the divine grace and strength of character. Take refuge in the Lord and His eternal law. There is no power in heaven or in earth that can bar your march now. Success in Self-realisation is certain. Failure exists not for you. There is light on your path. All is brilliant.

# VIVEKACHUDAMANI

*Sri Narayana*

*(continued from page 32)*

न योगेन न सांख्येन कर्मणा नो न विद्यया ।
ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥५६॥

56. Not by Yoga, not by Sankhya, not by work, not by learning, but by the knowledge of the identity of oneself with Brahman is Moksha possible and by no other means.

*Notes* : न=Not ; योगेन=by yoga ; न=not ; सांख्येन=by sankhya ; कर्मणा=by works ; नो=not ; न=not ; विद्यया=by learning ; ब्रह्मात्मैकत्वबोधेन=by knowledge of oneness of Atman and Brahman ; मोक्षः=liberation ; सिध्यति=is attained ; न=not ; अन्यथा=otherwise.

**Commentary** : Similar ideas were expressed in Verse 6 and Swetaswatara Upanishad III-8 also. Yoga, Sankhya, Karma and learning, none of these alone can bring about liberation. They are the various aids to the attainment of Mukti or emancipation. Yoga includes all kinds of Yogas, especially Hatha Yoga and Raja Yoga. By Sankhya the Sankhya Yoga of Kapila Muni is meant. Sankhya Yoga is the Yoga of numbers. The Sankhyas believe in Prakriti and Purusha as two distinct entities. Prakriti is the cause of this material world whereas Purusha is independent of Prakriti and non-sentient. Vedanta philosophy holds that this universe or material world is Maya and Para Brahman is the only real and permanent entity. World is created by Maya, the illusive power of Ishwara. It is projected from Him. It exists in Him and ultimately merges in Him. Maya is Anadi—beginningless but with an end. But Brahman is Anadi and Anantam (endless). This is the main difference. Karma is selfish acts of the world, *kamya karma*. Vidya is learning of scriptures and the Vedas in all its different branches, sections and sub-sections.

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।
प्रजारंजनमात्रं तन्नसाम्राज्याय कल्पते ॥

57. The beauty in the form of a guitar and the effulgence in the string while being played upon, these merely tend to please the hearers, (people) but cannot confer sovereingnity over them.

*Notes* : वीणाया=of the guitar; रूपसौंदर्यं=beauty of the form ; तन्त्री=string ; वादनसौष्ठवम्=excellence in operation or play ; प्रजारंजनमात्रं=merely pleases the people ; तत्=that ; न=not ; साम्राज्याय=for sovereignity ; कल्पते=is fit.

**Commentary** : Verses 57, 58, 59 and 60 state in unequivocal terms the futility of mere book learning in the attainment of Mukti or liberation. However much you might be learned, you cannot become a Jivanmukta. You have to undergo rigorous Sadhana and lead a disciplined life to purify your mind. The individuality should go. Ego should be completely annihilated. The asserting ego which says "I am a learned scholar. I am a doctor. I am a great engineer. I am a rich man. I am a learned professor of a first grade college. I am highly advanced in the spiritual path. I have mastered the Upanishads. I have made research in Gita. I have only to pass one stage more for the attainment of Moksha. I am a practical man. I am a virtuous man leading a saintly life even though involved in household life etc." should be annihilated IN TOTO. The example of the player of a guitar is given in this verse. You may be the best of players on the guitar. You may possess a very good instrument to play upon. You may thrill the audience. There may be thousands and thousands attending your performance. They may remain immersed in the melody of your music but all this is only a temporary show. You cannot claim sovereignity over them.

No sooner you finish your performance, they will simply applaud and cry cheers and disperse. Even so you may be well-versed in all the Vedas. You may thrill the audience by your powerful forceful, eloquent lectures but unless you are a practical man, unless you have killed the ego in you, unless you have become humble and simple, you cannot achieve anything substantial. You will not be able to impress the audience. You cannot claim sovereignity over others.

# GIST OF WESTERN PHILOSOPHY

*Sri Prof. Nand Kishore M.A., L.L.B.*

*Continued from page 37*

Mysticism "accompanied scholasticism as a hadow". Mystics wanted God-experience, not nerely a philosophic theology. In the 14th cenury two mystic currents flowed , the Germanic nysticism and the Latin mysticism. Meister Eckhart (1260-1327) A. D. is the 'greatest figure n the whole movement". He died in the prison f his own order : the Dominican order. His s an intellectual mysticism. It is a product ot Thomism and Neoplatonism. The highest unction of the soul is knowledge. In its highess tage knowledge is super-rational. "It is a upernatural contemplation, transcending space nd time; seeking to become one with its object, God, it rises beyond the plural, the temporal nd the external. The soul is able to accomplish this by means of a divine "uncreated park". Its union with the divine mind is not our own act, but the act of God in us." The rocess of knowledge, according to Eckhalt, is Vedantic. "The whole process of knowledge is n ascent from particulars to unity ; it does not top until it has passed beyond all differences nd has entered "the silent desert into which o difference has ever penetrated, which is mmovable and supreme over all oppositions and livisions". "Morality consists in bringing the oul back to God. In order to realise the purpose, man must negate his individuality, which after all, is a mere accident, a nothing ; "put off the nothing and all creatures are one". "Whoever would see God must be dead to himself and buried in God in the unrevealed desert Godhead, to become again what he was before he was." "Love is the principle of all virtues, it strives for the good, it is nothing but God Himself." Break off your ecstasy to help your needy brother : selfless service is greater than selfish contemplation. "In so far as I am immanent in the essence of Deity ; He performs His works through me ; and everything that is an object of His understanding, that am I. In returning to God, I become one with God again ; God has become man in order that I may become God". "Through grace man becomes re-united with God." The mysticism of Eckhart made a deep impression on the mind of Luther, the great reformer.

Aristotle, Plato, St. Augustine, and Mohammed are the ruling geniuses of mediaeval philosophy. They had their day. The era of Renaissance begins. Nationalism becomes the order of the day. Reform movements spring up. Reason overrules authority. The spirit of free inquiry is abroad. Man is glorified. Art frees itself from the fetters of faith and revels in the romance of life. The boards are clear for modern philosophy.

Method first engages the attention of the thinkers of the time, "The entire scholastic method is attacked as barren word-wisdom and dialectical hair-splitting, and efforts are made to introduce a new logic. "Nicolas of Cusa (1401-1464 A.D.)offers an original system of thougnt. Reason is incompetent to know God. Mystically we may have an immediate intuition of God, a "vision without comprehension" in ecstasy. "It is a state of learned ignorance (docta ignorantia) in which discursive thought is transcended. God is the infinite substance of all that is real in things.....He is the coincidence of opposites and cannot, therefore, be grasped by conceptual thinking. Indeed negation alone are true and, affirmations inadequate in theology.. .....the infinite God can be attained only by one who knows that he is ignorant of Him.....The word is the explication of God, unity differentiated into plurality..... He is the maximum in that He is unlimited and embraces all things; he is the minimum in so far as He is present in every particular thing." The Spaniard Ludice Vives (1492-1540) A.D denounces t he entire scholastic system.

He condemns the entire scholastic method of substituting authority for experience. This attitude we owe to Nominalism. We should make independent investigations of nature rather than study Aristotle on Natural Science. We should observe the phenomena themselves rather than indulge in metaphysical quesses. We should study the soul empirically. Petrus Ramus (1515-1572) A.D. declares for reforms in education. He accuses Aristotlean logic of corrupting the natural logic of the human mind. He holds Aristotle responsible for the barren dialectical method current in the universities. In educational reform he is the fore-runner of Bacon, Descarte, Locke and in fact of all the modern philosophers.

# DIVINE LIFE FOR ELDERS

*Sri Swami Sivananda*

298. Blissful is freedom from jealousy and hatred. Blissful is absence of lust, greed and pride. Free yourself from the tangled net of sorrow, misery and bondage. Abandon the erroneous notion of Self in the body. This is a treacherous pillow to rest upon. Errors lead you astray on account of ignorance and attachment to the body. Illusions beget misery. They produce intoxication like strong liquors. Realise the Truth therefore and be free.

299. Sadhana is at first mechanical and in the later stage alone it becomes a part and parcel and one's own life. It looks as a drudgery in the beginning. Later on it imparts joy, peace, strength, courage and freedom.

300. A man in the world cannot sometimes keep up to his Sadhana on account of his varied engagements. In those circumstances, he need not do all items of Sadhana. Whenever he finds it convenient he may write Likhit Japa at any time of the day.

301. There is no sex in the elements. There is mind in the body which is made up of these elements. There is Kalpana in the Mind. And that Kalpana or desire for lust is sex-desire. If you kill this mind which is a bundle of desires, you kill lust and everything. Kill that Kalpana. You will have no lust then. You have killed lust.

302. Just as you see your face in a mirror, so also Brahman or the Eternal sees himself in the mirrors of Jivas. Every Jiva is a mirror. Within the Jiva is the reflection of Brahman. What a great marvel! What a great mystery!

303. To see, to touch, to name, to remember or to do anything in relation to the righteous or holy waters, leads to purification.

304. Atman or the Supreme Being is but one. He is self-luminous, supreme light unconditioned, eternal. He is eternally destitute of touch of Avidya by virtue of His own Nature. He is known as Brahman. His existence and blissful nature are indicated by his own powers that bring about the origin destruction etc. of this Universe.

305. Dreamy is the happiness of a king which depends upon so many circumstances. He is subject to constant fear. With a body almost dead, he bears only a burden. Having abandoned the eternal bliss which can be found only in the Atman within, which is to be attained by renouncing all desires, he is pitiably foolish and suffers in this world under the force of Maya.

306. The splendour of the Supreme Lord like that of fire, lies concealed. The Supreme Lord is present in all beings. Even the four faced Brahma is deluded by the insuperable Maya. But the sincere devotee who is endowed with unswerving devotion to the lotus feet of the Lord cannot be touched by this Maya. He who has a pure heart beholds the Lord directly, who is the very perfect one.

307. The knowledge of the Self or Brahmajnana is the real knowledge. All other kinds of knowledge are mere husk. They cannot help one to find out the essence of reality which is the Self and enjoy eternal bliss and attain immortality. One may rule over the whole world. He may possess the whole wealth of the three worlds and yet he cannot enjoy everlasting peace unless he knows the self. Knowledge of Atman or the Self leads to the attainment of undecaying bliss, perennial joy and everlasting peace. Therefore strive ceaselessly to attain this knowledge.

308. Build your future by good thoughts. Thought is another name for fate. If you entertain evil thoughts you will reap a bad harvest of death, pain and sorrow. You will go downwards. If you cultivate divine thoughts you will go upwards and reap a good harvest of eternal bliss. Choose then your destiny.

# VOICE OF PEACE

*Sri Swami Rajeswarananda, Kalahasti*

If Krishna or Christ or Buddha or Zoraster or Mahommed or Ramakrishna or any Holy one came today, he would reveal, each in his life, the ideal of establishing a kingdom of peace, love and joy on earth. The Eternal Law could not but flow like a current down the ages.

Each one of the great teachers of humanity cannot wait on the present day atom bomb, poison gas, tanks, guns and swords, deaf and dumb, bound hand foot. Behind these deadly weapons there are the beastly instincts, selfish gratification of greed and human motives which causes the ill use of great inventions in a perverted way for purposes of revenge.

As such each one of the Enlightened ones could but not prove a revolutionary and a radical not accepting shameful compromise, not, adopting slipshod half-way measures, not starting organisations to preach impractical visionary ideas and not holding negotiations for signing peace documents, paper and ink-deep.

Hatred, bitterness, insolence, tyrannical instincts and the like in man's nature are more destructive than the war-machinery. And these would be attacked at the very bottom; man's nature would be transformed and redeemed, root and branch.

Each one would be a vivid example of the great spiritual truths, by demonstration of love, peace and good-will and not by mere speculation of the same in a vague manner.

Man's modern advancement depends today on materialistic evolution, whereas man's spiritual ideals are eternal principles. Man can be self evident with the credentials of soul-force and soul-light. For man to follow God and do His will on earth will be a hollow mockery without proper qualifications based on the spirit of discrimination, toleration and renunciation Man glorifies himself in his practical means to solve the problem of physical life and existence, rather than trusting the Lord to solve the problem by divine means.

Saints and Saviours give humanity a most-needed shake-up now and then and they cannot but make every one whole through holiness, unity and peace.

Peace is sought by every creature, consciously or unconsciously. Chaos cannot be the ultimate nature of things. But not knowing wherein real peace is to be found, all beings search for it in the external world. They hunt after the objects of sense in the hope of squeezing perennial peace out of them. But their pursuit is in vain and every fruit they think they have acquired turns to be ashes in their mouths.

Peace that passeth understanding is neither the stillness of the flesh nor the poise of the mind. It is the essential nature of the Self. The sages of the Upanishads declare Santoyam Atma 'this self is peaceful, quiet.' What is called the attainment of peace is the realization of the Self. Peace is never lost.

But man forgets his inner nature and identifying himself with body and mind, he writhes in the slough of misery. He is at discord with himself and seeks consolation from objects without. But they disappoint him. Instead of giving him peace they serve to rob him of his felicity and bliss. Instead of employing himself in the vain chase after the allurements of the world, should but look within and see that treasure buried therein, he will be unshakably posed in eternal and ever-lasting peace.

Peace is the result of subjective culture. It cannot be an objective or a foreign article. Peace is the price of the pearl of life. It needs no praise since it is the supreme glory and the ultimate good. It requires no proof, for it is above all proofs. It is at once noble and simple. It blossoms on the free soil of the pure heart and wafts its sweet fragrance far and wide. Peace is the principle of life, light and love. It is the source and solace of existence. Peace heals the wounds of the world. It is the very soul of true civilization. It is the crowning glory of all life on earth. It is the normal law of every being.

Every living being is a moving temple of the Most High. See God, the only truth, shining forth from every face. Break the finite structure of surface individual-ego-consciousness, there is immortal, Infinity Itself. Feel the pulse of the world and be the heart-beat of every life on earth. True individual is the universal. True universal is the only individual. This divine unity sheds light that reads and reveals the true literature of life and living. It is the Most Great Peace, the lively calm that is keenly active un-ruffled in the ebb and flow of life. Manifestation of the Spiritual is the only master and stable science of reality and religion. Spirituality cannot be taught by words but can be caught by intuition and

experience. The spiritual life lives in the eternal, feeding itself at the breasts of the Universal. Spiritual awakening is a dawn of soul-illumination, divine awareness, here and now. What you put into your spirituality that you get from it, as you sow so you reap. If you put one hundred percent of yourself and your life into your religion, you cannot but get your dividend of one hundred percent realisation. I guarantee you, that, my beloved readers, without an iota of doubt. Because of what use is light if it cannot banish darkness?

# THE DIVINE LIFE MOVEMENT

*Siva Premi*

Man forgets naturally all about God and higher things when he gets power, money and wife. His mind is turned towards the objective universe. He always thinks of food and drinks and of his body. Materialism and scepticism reign supreme. He gets irritated by little things and begins to fight.

The whole world is in the grip of materialism. This is the age of aeroplanes, machine guns and bombs. This is the age of Science. Atomic bomb is causing terror everywhere. There are restlessness, panic and chaos everywhere. A large portion of the world has been devastated. Thousands of persons are homeless. Several are starving. The Christians have forgotten all about the teachings of Lord Jesus, the Sermon on the Mount, which contains pearls of wisdom.

The students of India and many cultured officers too have become irreligious, owing to wrong education and evil influences. They have become worshippers of Science and Scientists. They do not perform Sandhya, Gayatri Japa. They have lost faith in the holy scriptures. "Eat, drink and be merry" is their creed. Their philosophy is the philosophy of flesh. They are followers of Virochana.

Just at this critical juncture the Divine Life movement was started by Swami Sivananda. It is a spiritual blessing to India and the world at large. It is creating a new divine atmosphere everywhere. The divine life movement is the quintessence of the teachings of all religions and of all saints and prophets of the world. The principles are broad, universal and all-embracing and are in accordance with Science and Reason.

It has set for its purpose the raising of Man above the narrows and miseries of this mundane life by learning to see the Blissful Divinity that is behind all outward forms. More than to strive to reach a heaven after this life, the follower of the Divine Life makes Heaven to prevail upon earth.

The path of Divine Life Sadhana is no other than the essence of all Yogas and the main essentials of all religions. It is thus acceptable to every human being upon earth, for everyone finds in it features suitable and unoffending to his faith and belief.

Europeans, Americans, Lativians, Christians, Mohammedans, Arya Samajists, Theosophists have joined this movement. They have been highly benefitted. Ladies also take part in this movement. This movement has touched the hearts of many people in different parts of the world.

The Divine Life movement has brought revival of Hinduism to a very great extent. The college boys and college girls have taken up the study of sacred scriptures, yoga practices and keeping of spiritual diary. They have a definite daily spiritual routine. They have already realised incalculable benefits. There is a positive spiritual awakening now in the college boys. Many cultured people also have taken to spiritual practices in right earnest.

Lord Gouranga or Chaitanya Maha Prabhu gave a new force and vigour to the Sankirtan. He disseminated Sankirtan Bhakti throughout Bengal. There was revival of Sangkirtan. But gradually the Sangkirtan movement of Lord Gouranga lost its force. There was a serious decline or fall. Again it is vitalised now to a great degree by the Divine Life movement. Sangkirtan is one of its main Angas or limbs.

The Divine Life movement has placed before the people the practice of Yoga in synthesis, which is most suitable in the modern age. This has a direct appeal to all. Practical Yoga Sadhana, Yoga discipline, enquiry of Atma, leading the divine life while remaining in the world, super-living through Karma Yoga, are its characteristic features.

There are neither petty dogmas nor secret doctrines, nor esoteric section in the Divine Life movement. Lovers of truth will realise fulness Infinite beauty Majesty and splendour here. The Divine Life movement has all the features of a universal religion. It gives room and shelter for all. It enables one to realise the religion of the heart, the religion of oneness.

May the Divine life movement, the harbinger of peace and harmony and exalted life shed its lustre and glory throughout the world. May it assume a huge form!

# "DIVINE LIFE FOR CHILDREN"

*(Sri Swami Sivananda)*

### 1. Sri Vasishtha Maharishi.

Vasishtha is the most powerful of Brahma's ons. He was born from Brahma's Prana or fe itself. He was a born Brahma-jnani. o Rishi or sage is equal to Vasishtha in iritual energy. He is God Himself. His rength is indescribable.

Viswamitra, another Rishi wanted to conquer asishtha. Viswamitra did many thousand-ears' Tapas and got all divine weapons. hen he fought with Vasishtha. Vasishtha nsumed all these weapons by mere will. iswamitra could not do anything. Viswamitra's my and his hundred sons were destroyed y Vasishtha's will-power. Glory to Vasish-a.

Vasishtha is an ideal Maharishi. Worship im daily. All his teachings are found in e Yoga-Vasishtha.

### 2. Goswami Tulsidas.

Goswami Tulsidas was a great devotee of ord Rama. He had direct Darshan of Lord ama through intense devotion. He was ry much attached to his wife. His wife came his Guru.

He was born in Rajpur in the United rovinces. He was a Brahmin by birth. le was born with all the thirty-two teeth. le did not cry at the time of his birth.

He wrote the Great Ramayana in Hindi. 'he work is a master-piece'. It is very opular among the Hindi-knowing people. 'his is read widely in Northern India. There s no book to excel this

Study the Ramayana daily. Get it by eart and sing.

### 3. Bhishma.

Bhishma was the greatest hero. He was very wise man. He was just, righteous and ruthful. He did what he said and said what e meant to do. He was a Brahmachari.

Bhishma's father was king Santanu. His nother was Gangadevi. He renounced the kingdom to please his father. He made a great sacrifice for the sake of filial duty.

Bhishma fought in the Mahabharata war, the battle of Kurukshetra. He gaves piritual instructions to king Yudishthira, lying on the bed of sharp arrows. He was a saintly warrior.

### 4. Draupadi.

Draupadi was the daughter of king Drupada. She came out of the fire in a sacrifice. She was an embodiment of duty, charity, truth, devotion, chastity, righteousness.

Once she prayed to Lord Siva to give her a worthy husband. This she asked five times. Lord Siva granted her boon and told that she would have five husbands in her next birth.

Arjuna won Draupadi in the Swayamwara. She became the wife of the Pandavas, the five princes. She had intense faith on Lord Krishna. Lord Krishna helped her and the Pandavas at all times.

### 5. Lord Krishna and Arjuna.

Lord Krishna is the Lord of the three worlds. He is the Poorna Avatara of Lord Vishnu. He has sixteen Kalas or rays. Arjuna was a mighty hero. He was the third son of king Pandu. He was born with the power of Indra, the Lord of Swargaloka. He was the devoted disciple of Lord Krishna. Lord Krishna loved Arjuna very much. In the Mahabharata war Krishna drove the chariot of Arjuna. He brought success to the Pandavas, the brothers of Arjuna.

Sri Krishna taught the Bhagavat Gita in the battle-field when Arjuna was overcome with grief. He showed the Cosmic vision or Vishwarupa Darshana to Arjuna. Arjuna is the most blessed of all because he got the Gita Upadesh from the sacred lips of Krishna. Arjuna and Krishna are Nara and Narayana.

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# "TWELVE LESSONS IN YOGA"

*By Aldo Lavagnini, Mexico*

## YOGA LESSON XI

It is also, for this same reason, vitally necessary to breathe normally through the nostrils, and not with the mouth, overcoming the bad habit one may have acquired to breath in such a way that creates havoc in the rythmical flow of those two sustainers of the body life. Breathing through the mouth the central current may be abnormally stimulated and thus work in a more or less destructive way: Sushumna may safely flow only when the body and body currents have been duly purified, through the practice of Pranayama, as here described.

The first lessons on Pranayama are those implied in its very name and the two meanings that we have given of it, i.e., restraining and extending it, the first being properly known as Kumbhaka (retention of breath) and the second its combination with Puraka (filling) and Rechaka (emptying). The following three exercises are fundamental in the practice of Pranayama:

1. EMPTY KUMBHAKA. The student is to wholly exhale the breath, either with one nostril or through the mouth (in this case the exhalation may be accompanied with the pronounciation of some Mantra, such as AUM, or SHANTI or either SOHAM (He I am) or SA'HAM (She I am). As soon as breath is wholly exhaled, he is directed to contract the anal muscle (Asvini Mudra), the abdominal muscles (Uddiyana Bandha), then to lean with the chin on the breast, to close the two nostrils with two fingers (or to practice Yoni Mudra) and to stay thus without breathing, with the lungs emptied, as long as one may comfortably resist.

2. PURNA (or Full) KUMBHAKA.-This is the exact reverse of the preceding exercise. After fully inhaling with one nostril, the student must retain his breath, as long as he can do it without nuisance, at the same time practising the three closures (Traya Bandha): Asvini Mudra, Uddiyana and Jalandhara (the chin firmly pressed against the chest). As in the former exercise this last may be substituted by Yoni Mudra (in which case the head shall be kept erected). The exercise will be closed by an exhalation in which the word AUM, or some other affirmation may be uttered.

3. SUKHA PURVAKA (Easy Practice). Here the two Kumbhakas are to be combined with Rechaka and Puraka in a continuous series, in which breathing is done alternately with the two nostrils and proceeds in a rhythmical flow. It may be practiced in four equal tempos, beginning with 4 or 8 seconds (or pulsations) for each tempo:

(c) exhale the breath through the left nostril,

(d) keep the lungs empty counting 4 (or 8 or 16),

(a) inhale through the same (left nostril), counting 4 (or more), the same as for the pause;

(b) keep the inhaled breath, counting the same (4 or more);

(c) exhale through the right nostril, counting 4 (or more) seconds;

(d) keep the lungs empty as before;

(a) inhale through the right nostril, for an equal tempo;

(b) keep the breath as before;

(c) exhale through the left nostril, and so on, for six or more complete respiration through each of the two nostrils.

This exercise should be done comfortably seated in whatever of the described Yoga poses; or either, simply seated on a stool or bench, with the foot firmly reposing on the soil and the back erected, preferably in the morning at sunrise (or before) and at sunset.

Instead of counting 1, 2, 3, 4 one could repeat mentally OM OM, OM, OM, or either SO'HAM, SO'hom or either OM, TAT, SAT, OM, or either PRA-NA-YA-MA. When the rhythm comes to be established, no counting at all becomes necessary. One may then take some affirmation to be repeated with the rhythm of breath, in one's own language, such as "God is my life, God is my perfect Life, I am God's life, I am a Son of God, I am God's perfect Creation. My Body is a Divine Perfect Creation", etc.

To be truly useful, this daily practice of ranayama should become a permanent habit, nd never cease. The four times should be radually from 4 to 8 and 16 seconds or ulsations; after which another step should be aken, such as we will describe in the Advanced Yoga Lessons. The Nadis will thus become purified, all body functions shall be harmoniously balanced, and great advantages, both bodily and spiritual, shall accrue from its faithful practice. It shall be, indeed, a daily revitalization of the bodily battery.

# HOW TO ERADICATE HATRED ?

*By Sri Swami Sivananda*

Adweshta Sarvabhutanam Maitra: Karuna evacha.
Nirmamo Nirahamkaro, Samadukha sukha Kshami
Chap. XII. 13.

A Bhagawata or devotee who has attained God realization has no hatred to any being. He s friendly and compassionate. He is without ttachment and egoism. He is balanced in leasure and pain and forgiving.

Hatred can be removed by the cultivation f virtues such as friendliness, compassion, orgiveness and eradication of egoism and mineness. Positive overcomes negative.

An egoistic man is easily upset by trifling hings. As his heart is filled by vanity and ride, a little disrespect or harsh word or mild ebuke or censure throws him out of his balance. He hates others on account of his wounded anity. Hence removal of pride and egoism will pave a long way towards eradication of hatred.

Hatred is born of egoism. Eradication of egoism by the root will itself lead to the annihilation of hatred.

If you are attached to a thing you will hate that man who tries to take away from you the thing to which you are attached. If you are endowed with the quality of forgivness you will excuse that man who tries to harm you or who has done you any harm, and you will entertain no hatred for anybody.

Cultivation of divine virtues like compassion, love, forgiveness, etc. will only thin out or attenuate hatred. Vision of God or God-realization or the Knowledge of the Supreme Being can completely eradicate or burn hatred.

May you all be free from hatred and become a Bhagawata with God-Vision and Daivi Sampat !!


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# SANKIRTAN AT ANANDA KUTIR

(SPECIAL FEATURE)

The Sankirtan conducted at Anandakutir at night has its own remarkable special features which will not be found anywhere in India. It is more a class of silent common meditation and Samadhi. It is a Santa type of Sankirtan. It is not a violent type of sankirtan which you will find in Punjab, Maharashtra, United Provinces, Bengal and other places.

Mridanga, Tabala, Dolek, Cymbols, Kartals are not used at all. There is no clapping of hands. Aspirants sit in the meditative pose. One man sings sweetly and gently Namavalis or Dhwanis and the others follow. In other places only some select people lead but at Anandakutir the turn comes to every one. Even ladies, children and servants get their turns. Even big officers who feel shy in doing Kirtan are made to do kirtan.

The opening Kirtans are Ganesh Kirtans, Saraswati Kirtan, GuruKirtan, Mahamantra kirtan, Panchakshara kirtan, Hanuman kirtan and Gouranga kirtan. Om is chanted first loudly three times to begin with. As Lord Gouranga revived the Kirtan movement and as his name is ever associated with Sankirtan, Kirtan of his name is also done. Kirtan is no kirtan if Sri Hanuman is not invoked. Wherever Ram nam is sung, there dwells Hanuman. Hence Hanuman Kirtan also is recited in the beginning. On Fridays, there is special Devi Kirtan. On Thursdays there is special Dattatreya Guru Kirtan. On Saturdays, there is special Hanuman Kirtan.

The Sankirtan of Anandakutir is more a Japa Kirtan. Panchakshara, Ashtakshara, Dwadasakshara, Rama Taraka, Maha Vakya. Gita Slokas, Upanishadic Mantras, Isavasya Upanished and Keno Upanishad are sung, very beautifully. MahamantraKirtan is sung in a variety of ways. There is Sanskrit kirtan also. There is Nirguna Kirtan also.

Further the Sankirtan class is also a lecture class. Swamiji's English philosophical songs, Sanskrit songs, and Vedantic songs are sung in the interval. This itself forms a lecture. The students give an introduction to the song first. It itself is a beautiful lecture. The songs are full of practical spiritual instructions. Sri Shiva Ram, Sri Sukhendu, Sri Jambunathan, Sri Parthasarathy, Sri Shiva Narayan are all experts in this direction.

Hindi Bhajans are sung in the interval by Sri Mohan, Sri Ramesh, Sri Satyananda and Sri Ram Richpal. Occasionally harmonium, Tabala are used on special functions. In Akhandakirtan, cymbols are used at night to drive off sleepiness.

Sridhar Swami's lectures on practical Sadhana in the end are simply thrilling and wonderful. Other aspirants also deliver lectures. Guests and outside Sadhaks also deliver lectures in the end.

Sri Satyanandaji's recitation of Sri Suktha, Lakshmi Ashtothra, Samagana, Vedic chanting is thrilling and touching.

Children are specialists in doing kirtans and lectures.

Sometimes, Swami Pranavanandaji will come in his exalted state and sing the whole "Wavelet of bliss" of Sri Swamiji in English and Tamil tunes. His Tamil songs will be highly touching.

Swamiji will sing "Philosophy and Yoga" "Wisdom Sparks" "Sangeetha Leela Yoga:" and "Sangeetha Bhagavat." There will be no satiety even if you hear hundreds of times his "Maya" poem and "Divine Creeper."

Sri Shiva Narayan's Hindi lecture will be highly elevating. He is a master in giving homely analogies and stories. Young Satya's lecture in Hindi and Sanskrit and his Chopai and Doha will be fine a treat indeed.

Young Swami Krishnananda's firy lecture on Vedantic philosophy and Vairagya will be soul-stirring and forcible.

Sometimes two party and three party Kirtans are done. This inspires and arouses many. Chanting of Om and Ram is also done in two parties.

On Sundays, Aditya Hridayam is recited. On Thursdays Dattatreya Sthuthi is chanted. On Mondays, Sarvalingasthava is recited. On Saturdays Sangeetha Hanuman chaleesa (40 verses) in Hindi is recited. On Ekadasi day Vishnu Sahsranam is recited; Sangeetha Ramayan in Hindi is sung.

Daily Mahabharata Santi Parva, Upanishads, one chapter of Gita, Mind, its Mysteries and Control, aphorisms, Yoga Vasishta are recited. Sometimes dramas, "Radha's Prem," Gita Drama" and "Brahma Vidaya Vilas" are enacted.

The function closes with common meditation and Arathi. Arathi song "Jeya, Jeya Arathi, Venugopala," prayer for world peace, distribution of Bhasma, Kumkum of Lord Viswanath and Visalakshi and Prasad of Chundal, fruits, and sweetmeats.

# SWAMI SIVANANDA--MY GREAT MASTER

*By Sri R. Ramakrishnan, Vizagapatam.*

Prostrations and adorations to the lotus eet of my Guru. He, whose all-merciful ook rouses the indwelling spirit, waves of :ompassion and love, just as the full moon :wells the waves of the ocean in joy. He, vhose benign Grace falls equally on all ust as the resplendent sun shines equally on ll objects, He, whose spiritual lusture illu-nines even the hearts of the ego-ridden folk o their depths, after banishing their dark hantom of ignorance, as the sum just ris-ng dispels the gloom and darkness of the ight, He, who is ever full of love and divine Atma Bhava, Himself enjoying Brahmic Bliss, He, whose sweet words are pouring out incessantly from the Ever Abiding Self like the melodious Ganges flows out from the Eternal Snows, He whose bewitching smiles sweep away the three afflictions of the body, mind and soul, He whose eyes penetrate to the core of the heart, tranform-ing every sullied object into those of supreme purity and divine love radiating eternal waves of blissful joy and divine devotion, He who occupies the sublime lofty peak among the Rishis of Rikhikesh, He to whom the sacred and chaste Gouri, the daughter of Himavan has poured out her Sublime bless-ings of love and special grace, He who is worshiped with handfuls of sweet flowers by the disciples, their hearts sunk in nectarine devotion and their eyes dribbling with sup-reme Prem, to the lotus feet of such a Guru, I pray for His mercy and His blessings.

Oh ! venerable Lord !

Today is a day of the most unalloyed joy for all of us all the devotees of Siva. The advent of thine 60th year send forth ecstatic thrill in all our hearts and we unite in our prayers to Almighty for His benign Grace and Benevolence in vouching us a fully illu-mined soul, a beacon light of the world at large, a devoted Impersonal-Personal Siva. Thine qualities of head and heart stand unique in the realm of spiritual attainment. A noble soul, a cosmic, divine and dynamic soul stands serene on the banks of the sacred Ganges, a great saviour of struggling souls and an eternal friend to all those in the troubulous waters of this world Let us all, whether in the East or West, join in our humble and devout prayers with our hearts united by the radiant love and firm devotion. Let us melt our hearts and mind and pray to the Great Lord Siva, the supreme bestower of eternal happiness and bliss to shower His Blessings upon us and our brethren, to keep us noble-hearted, pure-minded and divine souled. Let Him banish away what is undesirable in us, restoring us to our own original home of pure perfection where nothing is desired. O, Lord, turn our eyes to the Spiritual vision so that they may stop going after worldly things, as is their wont. Let us not forget at this solemn hour, our deep indebtedness and warm gratitude to, our Great Guru, who has set a noble example of selfless work, sacrifice and love for the present generation and the one to come hereafter. Let Him, who is an undaunted, dynamic soul ever dwelling and identifying Himself with the whole cosmos, shedding His univer-sal love and supreme bliss on everything animate and inanimate, live long amidst us.

Siva's love, that pure, unselfish, cosmic love transforms even an astute stone hearted man into a compassionate hearted soul. Whether friends or foes, Siva bestows His love equally on all whether asked for or even unasked. Those who have made their minds and hearts pure by their selfless work and remain in their true Atma-bhav can easily feel themselves, the reflections of the noble qualities of Siva. Siva's Grace is eloquent ; Siva speaks without tongue for those who are separated thousands of miles away from him. The very thought of Siva sends for them a mighty current of love in their veins, the perfect and serene poise of Siva stays constantly in their vision, and make them do their day-to-day work with ease, nobility, kindness, mercy, generosity and brotherly love. This is what Siva has done to millions here and to the millions to come hereafter. This is what He has achieved by his severe austerities and spiritual Perfection, elevat-ing Himself to the lofty height of God-re-alization, wherefrom He is shedding His godly qualities to all those who perchance come across with Him. Such men purify their physical sheaths and get rid of thier mental impurities very easily before the ready and loving, graceful love of Siva. Words are too feeble to convey at this aus-picious hour, the memory and veneration we feel to our Great Master and the pen is un-able to jot down the subtle ecstatic current

of gushing joy of devotion springing from our hearts. O! Lord! when I recall from what height thou hast descended for blessing me, for a little of my sacrifice unto thee, bestowing a great imperishable wealth of wisdom for all eternity to come by restoring me to my original state of supreme peace and splendour, I could not but stand mute at thine ready blessings and kind grace upon me! O Lord! thou art at Rikhikesh with all thine devotees, but here at more than a thousand miles away, a sincere compassion to heart, pour and devoted to you sours high, repeatedly to annihilate space and time to be ever one with thine Spaceless and timeless divine self. O, Adorable Lord! on this, thine Birthday, a humble self, a pure soul is also reborn in thine kutir. Nourish this new born babe with thine nectarine milk of wisdom, for this babe never means to suck mother's breast once again.

O Lord! I am neither an orator to thrill an audience, nor acquainted with the scri tures. But of what avail are all the qualifications, for one who always rejoic in the sacred recesses of his heart on t happy union with his Beloved. O Lor Thou art the ocean of joy for my heart ebb and flow and to satisfy thee, I know bounds. O Thou supreme bestower of boons, there is no boon for me to ask of th other than to allow me to merge myse in thine unhampered divine play and li where the soul ceases its stuggles. where t Divinity moulds the heart and mind in i own way, where it elevates me to suprer height of God-consciousness, where I fe yourself to be one with the Sat-chit-ananda

Prayers and adorations to thy lotus fe My Lord!

I remain,
Thine humble devote
R. Ramakrishna
Vizagapatam.

# SIVA'S DISCIPLE

Siva's disciple has divine qualities. He is noble, gentle, soft. He has abundant mercy. He never begs. He always gives and gives. He has a very large heart. He mixes with all, serves all and loves all.

He sings Lord's Names. He does Kirtan. He is very efficient in doing service. He is an adept in Karma Yoga. He does Pooja in the temple. He chants Rudri. He is efficient in Sarigai, Kariyai, Yogam and Jnanam. He takes part in Akhanda Kirtan and starts Akhanda Kirtan whereever he goes. He does Japa and meditation. He practises Asana and Pranayama, Bandhas and Mudras. He practises the Yoga of synthesis. He knows thought control. He is efficient in Yoga and Vedanta. He is always a practical Vedantin.

He does cooking, proof reading, typing, nursing, doctoring, lecturing. He is a writer. He is a journalist. He conducts classes Yoga and Vedanta. He is a Sahaja Sam dhist

He is simple and humble. He always a dresses everybody "Maharaj" and gree with "Om Namo Narayanaya". He salut first. He serves the poor with bhav. H respects every being and commands respec He never uses vulgar and harsh words.

He has perfect tolerance for all faiths ar religionists. He talks little. He is ever sile but dynamic. He is not a so-called May Vadin. Work is worship for him. Karm Bhakti, Yoga and Jnana are inseparable f him. He is a Bhakta, Yogi and a Gyani. H is very busy in doing good to others. Th spirit of service is ingrained in him.

You can know him now easily. You ca understand him now clearly. Bo carefi friend!

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# ALL WORLD RELIGIONS FEDERATION

*(An Address on "The Place of Religion in Modern Life and that of a Saint in Modern Society")*

*By Prof. Dr. B. L. Atreya, M.A., D. Litt.,*

*Professor of Philosophy and Psychology Benares Hindu University.*

There was a time when Religion ruled life and the whole of life of man; there was another time when Philosophy dethroned Religion and guided and controlled the life of those who could think for themselves; now it is Science which has replaced both Religion and Philosophy and has acquired unprecedented sway over human life. Science seems to have given much more knowledge and power to humanity within a century than either or both of the other two could give in all the countless centuries of their existence. It is no wonder that in this age of science Religion and Philosophy are neglected, discredited and discarded. Modern civilization is scientific, modern culture tends to be scientific and modern outlook aims at being scientific. Nothing is valued unless it has been scientifically examined and tested. Science has increased comforts, democratized pleasures, and enhanced the powers of perception, movement and prediction enormously. It is believed by the scientists that it is through science and science alone that the earth will some day be transformed into heaven and man may be made immortal and perfect.

But unfortunately the two recent world-wars fought within a quarter of a century and the third in the process of incubation are a very sad commentary on the scientific civilization of the times. The war has they say, come to an end, yet peace does not exist in any part of the globe. There is struggle, strife, and dissatisfaction in every country, in every home and for every individual. In spite of all the marvellous achievements of science man is not happier today, does not feel more at home with the world and does not deal more squarely, sincerely and sympathetically with his fellow brother than the man of those ages when life was shaped in accordance with the dictates of religion or in the light of philosophy. If a tree is best known by its fruits, our scientific civilization stands condemned on account of the miserable plight in which it has landed us. It is time when we should seriously think and see whether the path we have chosen is leading us to perdition or to heaven. Humanity stands in need of being saved. Will science alone be able to save it? If not, shall we return to philosophy or religion as some people have begun to think? If so, what place will each occupy in our life, and what will be the jurisdiction of each? I have discussed these questions at length elsewhere (in "A Plea for Reorientation of Oriental Thought", Presidential Address to the Religion and Philosophy Section of the Tenth All-India Oriental Conference). Here within the short time fallen to my share I shall try to place my views before you.

Scientific Method and scientific knowledge about universe in which we live and to a certain extent about ourselves are too valuable achievements of humanity to be given up and cast aside. What we have to realize about them is that this method is not the only method of probing into the mystery of existence: there may be and have been other methods which place man into contact with the secrets of life and universe; that this method which has been very successful in advancing our knowledge of the external and phenomenal world should be further extended to those facts and phenomena in life and nature which do happen but have not yet been studied scientifically; and that there are many aspects of life and universe which cannot be studied by the scientific method, and, hence, scientific knowledge, however it may advance, will ever remain incomplete and imperfect. It is now agreed upon even by serious scientific thinkers that Science does not and cannot give us knowledge of the reality which underlies all its phenomenal appearances; that the theories of science are mere conjectural hypotheses; and that all the various branches of science deal with one or the other aspect of the infinitely rich reality most of the other aspects of which are even beyond our imagination and grasp. To quote a few of them: In his *Physics and Philosophy* Sir James Jeans writes, "The true object of scientific study can never be the realities of nature but only our observations on nature". "We can never understand what events are, but must limit ourselves to describing the pattern of events in mathematical terms.....These will never describe nature itself, but only observations on nature". "An understanding of the ultimate processes of nature

is for ever beyond our reach". Science thus according to Sir James Jeans, one of the greatest of scientists of today, studies only the shadows of the reality and can never give us the knowledge of the reality of which they are the shadows. Sir Arthur Eddington, another equally great scientist of the present age observes in his *The Philosophy of Physical Science* "Science is concerned with the rational correlation of experience rather than with the discovery of fragments of absolute truth about an external world. Methods of physics are incapable of discovering fragments of absolute truth about an external world". According to him science deals with some abstracted aspects of nature which are mere symbols of reality and never with the reality itself. To quote one more scientist of fame, J. W. N. Sullivan, "Science deals with but a partial aspect of reality and...there is no faintest reason for supposing that every thing science ignores is less real than what it accepts" *Limitations of Science*, p 234). As long as science keeps confined to the study of that alone which is within the ken of sensory observation, without or with the help of instruments which extend their power and range, it will continue to neglect and often deny those aspects and realities which can neither be observed with the senses nor expressed in mathematical terms. Every serious thinker on the problems of life knows that there is much more in life than what can be observed or what can be expressed in language, mathematical or otherwise. How can science offer a complete guidance for life and how can it satisfy human demand for a complete understanding of the mystery of the Universe? Life, in a scientific civilization, can only be lived on surface with momentary and ever changing sensory pleasures. It can never compare with the life of calmness and peace lived by philosophers and with the life of contentment and joy lived by religious mystics.

Moreover, science has not been able to and cannot solve those ultimate questions which the mind of man has been putting to itself. What is the ultimate stuff of the world? Who is the Creator and governor of this world? What is the real nature of the Self and how is it related to the world and its creator? Is the Self immortal or not? What are the ultimate purpose of the cosmos and the destiny of man? What is ultimate truth, goodness or beauty, for which the soul of man ever yearns and which he never finds in the world he lives in? Such and many other problems of this nature science has not even raised, not to say anything of solving them. But the happiness of man depends upon right notions of himself and of his relation to other fellow beings and upon a life lived in their light.

Science is too young and inexperienced to solve the riddle of existence and therefore to guide man properly. Mere discovery and invention of means of comfort and destruction will not save humanity. Will philosophy save it? There is no doubt that philosophers do tackle those problems which science cannot even touch, and their approach to the riddle of life is more comprehensive than those of scientists. Philosophy tries to solve all possible questions which the natural curiosity of man has ever put. It examines the unwarranted presumptions of science, points out the limitations of the scientific approach, tries to synthesize the various theories of the different sciences, examines the very nature of human knowledge, takes note of those multiple aspects of human life and the universe which science neglects, and finally, on the basis of all that science knows about the universe and life and in the light of totality of human experience and persistent human aspirations, it makes an attempt at creating a conjectural picture of the Universe. In the fulfilment of this great task which the philosopher sets before him, he aims at being comprehensive and consistent. The only means at his disposal, with which he creates the conceptual picture of the entire universe, are his experience, reason and imagination. His success as a philosopher, evidently depends upon the width, the depth and the manysidedness of experience, upon the clearness and consistency of his thought, and upon the right proportions and rich details of the picture of the universe he creates. The pitfalls of philosophers are many. The most dangerous is his anxiety and readiness to exalt some aspects of life and the universe and to make them the measure of the entire reality. Every philosopher in the long history of philosophy has fallen on his infinitely long way after having traversed it to some distance. He rested content that he has found the key to unlock the mystery of the universe, forgetting that the universe was too rich to be evaluated in terms of his own petty coins. Very often he has committed the blunder of identifying the whole with a very insignificant and fragmentary aspect of it. No one philosopher, I am very sorry to remark, in the entire history of philosophy, has been able to do justice to the infinitely many aspects of the universe and to all the dimensions and demands of life. We still need a philosophy which will synthesize all

hilosophical outlooks, each of which contains ome truth, into a picture in which enough and ppropriate room is left for new and possible agments of hitherto unfathomed experience.

Unfortunately for a philosopher, the ultiate reality which he aims at understanding nd experience which he wants to fathom are o rich to be comprehended in thought hich is but one aspect of life. Recent ientific advance has brought to our notice comprehensive richness of structure and nction behind every particle of dust, every op of water and every idea in human mind. e, who keep acquainted with the up-to-date lvancement of knowledge, with which it is most impossible to keep pace, stand amazed d staggered at the complexity, richness and finity embodied in the minutest part of the niverse How perfect and incomprehensible ust it be in its entirety and wholeness we nnot even imagine. Science and philosophy, human civilization and culture are allowed survive, will take infinite time to understand d unravel the entire mystery and secret of e universe, in case man's avenues of knowdge continue to be the same as they are day in the case of the normal man.

There is, however, a little ray of hope from a cent scientific study of religious experiences d supernormal powers and faculties of a ss of persons called mediums, that it is ssible to have a contact with reality through er avenues than those of sense-perception d intellect. Psychological study of religious sticism and psychical research have laid re the fact that there are many other powers cognition and effectiveness lying dormant every man and functioning in some, which be aroused and awakened. It appears w certain that here and now man can under-nd the mystery of the universe through a nsformation of his own personality, an art ich was called *yoga* in ancient India, rather n through the long and tedious process of ntific investigation. If extra-sensory perion, psychometry, telepathy, telekinesis, ught-projection and materialization etc. e already been established on sufficiently ng evidence, as the great works on psychi research indicate, then, there is little nder that the claims of occultism and *yoga* t the universe becomes an open book and stic material in the hands of one who refined and perfected himself through a lived in accordance with the teaching of e great seers who had already perfected mselves are justified. To have a complete h in their teachings, to aspire for a life in ordance with them, and to make an attempt at actually living by them, in my opinion, constitute a man's religion. A religious man does not wait for science or philosophy to give him the truth about the universe and life, he believes in what the great teachers and prophets, whose teachings are available to him, say and lives by them. Religion is not only a theoretical conviction; it involves the deepest feelings, emotions and sentiments; and it controls the entire behaviour of the individual. The religious attitude is that of a whole man to the whole universe. It is characterised by harmony, satisfaction and joy. Here and now the individual feels at home with the universe and performs his duty determined by his station in life, ungrudgingly without any selfish concern. A life of religion takes for granted those principles *viz*., God, freedom, immortality, justice and human brotherhood etc., which science does not concern with and which philosophy can niether prove nor disprove He is concerned with living a life in the light of an implicit and unshaken faith in them.

If religion means this, it is evident that we need it not as a substitute of science and philosophy but in addition to and over and above them. Religious beliefs should never contradict facts discovered and established by science; they should never be irrational and self-contradictory or inconsistent among themselves. Scientific and philosophical knowledge, being fragmentary, abstract and general, should be supplemented by religious faith. Our ideal should be to harmonise and synthesize science, philosophy and *yoga* (occult training for awakening the dormant powers of man), and not to discard any one of them.

Just as human society needs scientists and philosophers, so does it stand in need of saints who mould their life according to the teachings of religious teachers and religious scriptures. They are the great experimental laboratories of humanity in which the deepest truths about life, which are beyond the approach of ordinary science and philosophy, are verified and apprehended. They embody the highest ideal of humanity and serve as the brightest beacon lights to guide humanity which is groping in the dark. They are in every moment of their life what we ordinary fellows are in our best and most inspired moments. In them we find the destiny of man fulfilled, and his potentialities realized. Blessed is the country which abounds in saints and woe unto the race or nation which lacks in them. They are the flowers of the tree of humanity which by their fragrance make the atmosphere fragrant.

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# THE BASIC SPIRITUAL IDEOLOGY OF HINDUISM

*(By Dewan Bahadur K. S. Ramaswami Sastrigal)*

The Indian concept of Sachchidananda is the most fundamental of all human concepts and the most basic of all realities. If we analyse ourselves deeply and dispassionately we realise that we most urgently and emphatically desire to live for ever and to know everything and to be supremely and infinitely and eternally happy. We refuse to admit that death is a full-stop to everything:

मा न भूवं हि भूयासमिति प्रेमात्मनीडयते ॥

*(Panchdasi)*

Thus infinite, immortal, eternal Sachchidananda is the ultimate and supreme reality. How, then, did the Cosmos arise ? How did the individual soul come into being ? What is the origin of ignorance and evil and death ? How can the infinite become finalised and limited ? These questions inevitably arise and must be considered and discussed and answered.

The concepts of Avidya, Maya, and Shakti have been given to the world as the solution. They are not three concepts but one. The finalising principle is called Avidya from the human end and Maya from the Absolute end. The same principle when stressing the aspect of cosmic creation and destruction is called Shakti and when stressing the aspect of limiting and veiling the infinite, Eternal, Absolute is called Maya. While the Adwaita concept of Maya stresses the ephemeral and relative character of phenomena, the Agami concept of Shakti stresses the creative dynamism of the Divine Will. By declaring Shakti as emerging from Shiva and as being one with Shiva, the Agamas give a greater reality to creation than the Vedantic concept of Maya is able to do. Nay, they relate creation to the Absolute in a better manner, while in the Maya concept something is psychologically ineradicable. If becoming is regarded as a limited aspect of Being and as emerging from being and as being withdrawn eventually into it, there is greater philosophic coherence in such a view. But the Adwaita may ask how something other than and unlike Brahman can emerge from Brahman, thus contradicting the concept of a single infinite unity ? Probably Agama will reply that it is the nature of Reality to become many and yet to be one. The Agamas do not admit the Parinamava They assert the emergent self-projection the one, the projection being essentially no different from the one. The Agamic Avika Parinamavada is not mere Parinamavada mere Vivartavada.

Though thus we have diverse ideologies Hinduism in regard to the inter-relations God and the Universe, the ideology of synthes is that in which the identity and reality of bo are emphasised without sacrificing identity the altar of reality or reality at the alt of identity. Further, there is differen of ideology as to whether God has nan and form and qualities or is beyond name a form and qualities. Here again the highe synthesis is found in the view that He beyond name and form and qualities and y assumes name and form and qualities to enab the individual soul to rise through absolu devotion to identity. The West Indian sai (Jnanadev, Ekanath, Tukaram, and other are absolute monists and yet absolute theis The Bhagavata says that God is Brahman a is yet Paramatma and Bhagwan. Sri Ram krishna Paramahamsa has affirmed the equ validity of Savikalpa Samadhi and Nirvikal Samadhi.

In regard to the individual soul also, have a variety of views in regard to the int relation of it and the universal soul. Sor persons feel shocked when they hear about t identity of the individual soul and the u versal soul, and others are shocked when th hear about their non-identity. But t highest synthesis is in the affirmation that t inter-relation could be totally blissful worshipful devotion which implies separa ness as well as in merger which implies unic The great Madhusudana Saraswati says th Saranagathi (self-surrender to God) can in three ways. I am His, He is mine, a I am He.

तस्यैवाहं ममैवासौ स एवाहमिति त्रिधा।
भगवच्छरणाधित्वं.....॥

While intellectual wrangles about onen being different from identity go on, sup conscious experience declare the experie of the uttermost bliss in ecstatic devotion a in merger. Narada declares in the Bhagawa

ध्यायतश्चरणाम्भोजं भावनिर्जितचेतसा ॥
औत्कण्ठ्याश्रुकलाक्षस्य हृद्यासीन्मे शनैर्हरि ॥
प्रेमातिभरनिर्भिन्नपुलकाङ्गोऽतिनिर्वृतः ॥
आनन्दसंप्लवे लीनो नापश्यमुभयं मुने ॥

The joy of Samadhi is thus described in the Gita.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ॥
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥
युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ॥
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

These basic ideas of Hinduism will become easy of comprehension when we awaken the religious sense-within us by Sradha and Bhakti and Dhyana and by overcoming materialism (Karma) by renunciation (Vairagya). Religion is not mere creed or dogma or theology but a sense of the eternal in evanescence, a sense of the divine amidst things human and things material.

Hinduism emphasises various Sadhana for such a realisation. It, like other religions, emphasises the need for prayer. It has got its own rituals and ceremonials, its fasts and feasts its holy books, its places of pilgrimage, etc. But the most essential and advanced Sadhana stated by it are the four Yogas (Karma Yoga, Raja, Bhakti Yoga and Jnana Yoga). Other additional Sadhanas which are unique in Hinduism are Japa of Mantras, repetition of God's names, worship with Sahasranamas, etc.

Prayer is common to all religions. The view that it is not prominent in Hinduism is wrong. The volume of Stotras (praises and prayers and psalms) in Hinduism is astounding. Mahatma Gandhi has stated well the Hindu view of prayer "Prayer has been the saving of my life. And the more my faith in God increased, and the more irresistible became the yearning for prayer.....I felt that as food was indispensable for the body, so was prayer indispensable for the soul. In fact food, for the body is not so necessary as prayer for the soul. For starvation is often necessary to keep the body in health : but there is no such thing as prayer-starvation. You cannot possibly have a surfeit of prayer." The best and highest prayer is not to ask for this or that external boon ; but to pray to God for the highest auspiciousness and blessedness of Mukti.

In Raja Yoga (or Dhyana Yoga as the Bhagawad Gita calls it) there is the stilling of the mind (chitta vrithi nirdodhah). But it is not a mere emptying of the mind; but a filling of the mind with God. The Gita says,

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ॥
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

In deep sleep there is a stilling of the the waves of the mental ocean but there is no illumination whatever. In Dhyana Yoga we have the emergence of the Brahmic (divine) superconciousness in the place of the stilled Jiva consciousness.

It is wrong to think that the highest Sadhana in any of these paths will be different from the highest Sadhanas in the others or that their final attainments (Sidhhis) are in any way different.

The Sthitaprajna, the Bhakta, the Jnani, and the Gunateeta are described in the same manner in the Gita :—

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ॥
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥
यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति ॥
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ॥
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ॥
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

# INSTRUCTIONS TO SADHAKS ATTENDING SADHANA WEEK

1. When you come to attend the Sadhana week, come with the proper spiritual Sattvic attitude. Do not come to attend Sadhana week as though for a week-end holiday to spend your vacation. Unlike picnics or jolly trips this is a different and more serious occasion. You need not be over-serious or gloomy but holiday mood is out of place at this time. It will spoil the solemn atmosphere and also prevent your reaping the maximum spiritual benefit out of it.

2. You dress yourself in your uniform while on official duty. You put on special clothing on special occasions or during ceremonial events. For the theatre or the park you have informal evening dress. Different functions have their own apparel. For the Sadhana week do not come dressed as though for a marriage party or official gathering. Have simple dress that will be conducive to keep yourself in a religious frame of mind It would be highly welcome indeed if you have some uniformly simple dress as similar as possible to others. This will help to remove feelings of difference, superiority, inferiority etc. Do not have gaudy, flashy or silken dress.

3. At least for that one week all such things like special attention to toilet, elaborate combing and brushing of hair, trimming moustache, applying hair oil, brilliantine, pomade etc, should be given up by men and ladies should stop scent, powdering faces nail-polishing, eye-brow pencilling, lip-stick etc. You must have the sole-consciousness that you are a Sadhak and have come specially to do some solid Sadhana. Do everything you can to help to create this feeling in yourself as well as in all others attending.

4. During X' mas sadhana week you will do well in bringing two extra blankets, sufficient woollen clothes, like sweater, stockings cap etc., apart from the necessary things. All of you are requested to bring one Asana for individual Sadhana purposes, one Japa mala, one Gita book, a mantra note book and pen for Likhit Japa and taking notes during discourses, one torch light or lantern, a water vessel and other little articles for personal use for the duration of your stay.

5. Due to the limited accomodation in the Ashram it will not be possible to provide you with individual rooms, but all the available rooms in the Ashram and the localit nearby will be placed at the disposal, o the Sadhaks. Of course, for every family room will be provided. You are requested to kindly adapt yourselves to the accomodation provided for you. During intervals individual Sadhana should be carried on on the bank of the Ganges or in the secluded spots adjoining the ashram or in individual rooms. Absolute silence and calmness should always be maintained, particularly in the Bhajan Hall, where the general functions will be held.

6. Diet plays a very important part in keeping you in the right condition for all times of the Sadhana programme. Very light and moderate diet will enable you to derive the maximum benefit from the Sadhana week. If you load yourself you wont be able to get up at the Brahmamuhurta for attending the morning meditation programme. You will be dull minded and drowsy during the day. Light and simple diet alone will enable you to have an alert mind and follow the discourses etc., and to do all the various other items of Sadhana in the programme. Therefore, do not neglect this point. All Sadhaks should observe Mowna during meals and other intervals

7. As a measure of tongue control, saltless diet and other disciplines will be introduced in the diet for a day during the week.

8. In your own interest you are requested to give up habits like smoking, chewing of betel leaves, self shaving, using other intoxicants etc., during the week. This is a measure of self-discipline. Those who take resolve to give up these habits should do Prayaschitta if they break their resolves—do extra Malas of Japa on the Ganges bank or Viswanath Mandir, pay a fine for each mistake (which will be utilized for poor feeding or temple pooja), or or by fasting or any such measure as prescribed by Sri Swamiji Maharaj.

9. Every Sadhak should take part for at least half-an hour or one hour daily in the Akhanda Kirtan conducted since 1943 in the Bhajan Hall.

10. No Sadhak should sleep for more than 5 hours a day during the week. He must spend his leisure hours in Japa and meditation.

11. Every Sadhak should maintain spiritual diary and fill up the resolve form and

ubmit to Sri Swamiji Maharaj before he eaves the Ashram.

12. Aspirants may do some Nishkamya Seva n the routine Ashram work every day under he guidance and instruction of the person in harge of the activities. Every one should join he Nishkamya Seva class without fail, which will be conducted under the direct guidance of Sri Swamiji Maharaj during the week.

13. (*a*) As regards instructions for attending he class, you should restrain your desire to get into conversation with your friends when you attend the classes. This is a practice towards restraint. To indulge in conversation when class is going on is likely to be taken as an indifferent or disinterested attitude. That is not becoming you. If a particular item of the day's agenda or any discourse does not interest you, bear it with a little patience and wait for the next which will interest you. A little disturbance caused by you might impair the other man's attention or put others to inconvenience.

(*b*) It is wrong to interrupt a person while he is talking, if by chance you feel compelled to speak something, you have to request permission of Sri Swamiji for the intrusion and then say what you have to say. And that is also when something important crops in, a matter which cannot be put off conveniently to another moment.

(*c*) Kindly do not interrupt a speaker by way of repartee, or offer a jest. It is unbecoming of our work to resort to anything frivolous and such conduct is likey to lower the seriousness of the function.

(*d*) At intervals between the items do not demonstrate tendency to talk. Withold your desire a little longer as part of discipline.

(*e*) Sometimes discussions lead to unpleasant words inadvertently uttered; words derogatory to the prestige of the society. Be brief in your talk and to the point and avoid answering to the members who would have spoken previously. Avoid personality and be particular that you use mild and courteous language. Harsh words will generate heat and heat will retard or nullify progress.

(*f*) Come with a memorandum note book and a pen. Note down imporant appealing portions of the discourse which you hear during the week. Do not just come and return and allow ideas to evaporate away.

14. Those who come with their family should make it a point to explain the proceedings and discourses to ladies or children, who may not be able to follow them. The ladies are also requested to intimate to the President if they wish any lecture to be translated in their vernacular.

15. He who is not punctual, who does not attend the Mantra-writing class or the morning common meditation class or Havan and other items of the programme without any reasonable excuse, who talks unnecessarily in the Bhajan Hall during the class, who leaves the Bhajan Hall in the middle, or arrives late, must pay a fine of Rs. 1/- or more, as it may be imposed by the President on each occasion. The fine will be utilized for either poor feeding or temple pooja.

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## BOOK REVIEW.

### (Golden Jubilee Volume of Sri Ramana Maharishi).

The golden jubilee sovenir celebrating the Completion of the 50th year of the arrival of Sri Bhaghavan Sri Ramana Maharishi at Tiruvannamalai, contains articles by several admirers, both foreign and Indian.

They have fully brought out the life, teachings and philosophy of Sri Ramana Maharishi, the impressions produced on them during their stay with the Mahatman and the changes in their outlooks effected consequently on their minds. As the teaching of the Maharishi is very simple viz: "Enquire and find out who am I",———an instruction which sound surprising to the ordinary mind, perplexing to the moderate thinker, and highly luminous to the man of balanced intellect but which is very difficult of achievement by the common man, all these articles by the famous authors are required to elucidate this one teaching of the Maharishi by quotations from the Vedas, Upanishads, commentaries of Sri Sankara, Sri Gaudapada etc., together with the sayings and writings of the Maharishi himself.

The binding and get up are neat and excellent and the gloss of the paper used is attractive and nice. The authors of these articles, mostly have lived and experienced the Blessed Presence of the Maharishi in the Ashramam itself. Hence their accounts glisten with several of the anecdotes of the Maharishi. It is really a great fortune for any one to keep a copy of this sovenir of the most eminent South Indian Sage of the Present day. To the authors and the persons in the Ramanashramam, our heartfelt gratitude for bringing out this volume of this size, is due in profusion. This book is priced Rs. 15/- and it can be had from: "Sri Ramanashram, Sri Ramanashramam P. O. Thiruvannamalai, South India."

# THE SIXTEENTH DIVINE LIFE SADHANA, EASTER 1947

**Programme from 3rd April to 7th April.1947**

**3—4—47. Thursday**

| | |
|---|---|
| 7 to 7-30 P. M. ... | Opening worship at Viswanatha Mandir. |
| 7-30 to 9 „ ... | Sankirtan and Bhajan, prayer and meditation. |

**4—4—47. Friday**

| | |
|---|---|
| 5 to 6 A. M. ... | Common prayer, Japa and meditation. |
| 6 to 7 „ ... | Prabhat pheeri. |
| 10 to 12 Noon ... | Gita. Vishnu Sahasra. nama, Swadhyaya, and lectures on Gita. |
| 3 30 to 4 P. M. ... | Likit Japa. |
| 4 to 6 „ ... | Kathas and lectures by Mahatmas and sadhaks on "Yoga and its glory". |
| 6 to 6-30 „ ... | Ganga Arati. |
| 7 30 to 9 „ ... | Sankirtan, Bhajan, prayer and meditation. |

**5—4—47. Saturday**

| | |
|---|---|
| 5 to 6 A.M. ... | Common prayer japa and meditation. |
| 6 to 7 „ ... ... | Satsangh and Upadesh. |
| 7 to 8 „ ... ... | Demonstration of Asans and Pranayam. |
| 10 to 12 Noon ... | Gita, Vishnu Sahasranama. Swadhyaya, Akhanda Mahamantra kirtan monthly pooja. |
| 3-30-to 6-30 P. M. | Annual meeting and Reading of the annual report of D.L. Society and kirtan and lectures on Bhakti Yoga Sadhana. |
| 7-30-to 8 P.M. ... | Illumination and Special worship at Viswanatha Mandir. |

**6—4—47. Sunday**

| | |
|---|---|
| 5 to 6 A. M. ... | Common prayer, Japa and meditation. |
| 6 to 7 A. M. ... | Sat Sangh and Upades |
| 7-30 to 8-30 A. M. | Japa on the Ganges ban |
| 9-30 to 10-30 „ ... | All-World Religions Federation Meeting of 4th Session. |
| 10-30 to 12 Noon | Short speeches on the e periences of Sadhaks. |
| 3-30 to 6-30 P. M. | Kathas and discourses Ashtanga Yoga. |
| 7 to 8-30 „ | Sankirtan, Bhajan, a prayer for world peace. |
| 9-30 P. M. to 2 A. M. next day : | Spiritual dialogues, Vig Sankirtan, Bhajan, Mag lantern etc. |

**7—4—47. Monday**

| | |
|---|---|
| 5 to 6 A. M. ... | Common prayer, japa a meditation. |
| 6 to 7 „ ... | Advice to Sadhaks. |
| 8 to 11 „ ... | Vedapat at Viswan Mandir, Havan for Wor Peace. |
| 12 Noon ... | Feeding of Mahatm and poor. |
| 7 to 9 P.M. ... | Sankirtan, Bhajan a speeches. |

*Note:* (1) Slight changes in the programm will be made, if necessary, to su the convenience of the Sadhaks.

(2) Dietic restrictions, Kashta Mow etc., programmes will be announc at the end of the morning Sa sangh.

(3) All intending visitors are requeste to inform us well in advance.

(4) Voluntary donations for the succe sful conduct of the Sadhana we and the Havan and the feeding the poor on the last day may plea be addressed to the Secretar D. L. S. Anandakutir P. O. Rik kesh, Himalayas.

**DIVYAMRIT DIVINE HEALERS**

(*Well-tried Genuine Medicines*)

1. Chyavanprash (Nervine Tonic)
2. Silajit ,,
3. Brahmi Amla Oil
4. Brahmi Booti (herb)
5. Trichoorna for cough
6. Dantarakshak Tooth Powder
7. Kshudhavardhak-Digestive powder.

**The Sivananda Ayurvedic**
Pharmacy, Ananda Kutir,
RIKHIKESH.

**COPIES AVAILABLE FREE**

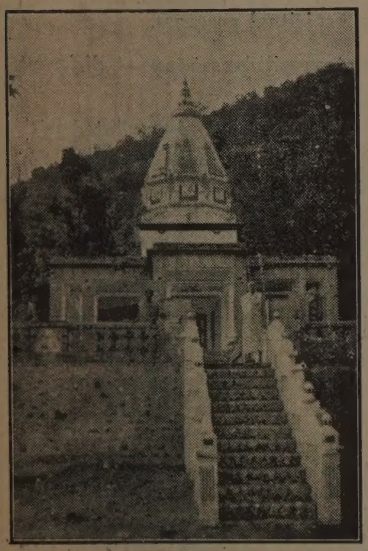
1. A booklet in English giving the details of the activities of the Divine Life Society, Life Sketch of Sri Swamiji, details of Diamond Jubilee celebrations list of books etc.
2. Kanarese translation of life-sketch and activities of the Society published by Sri D S. Krishnaswamy Iyengar, Sreenivas Electric Press, Mysore.
3. The Hindi translation of the above by Sri Bhagavandas Nawadia, Silao and Sri Durgasaran, Vakil, Aligarh.

Can be had from :—

*The Secretary.*
**Divine Life Society**
RIKHIKESH

# VISHWA KALYANA YAGNASHALA

Yagna is a great purifier. It frees you from all bondages when done for the common weal of mankind. Yagna bestows peace and prosperity. Our ancient Rishis performed daily Yagnas and kept the sacred fire burning for ever.



SRI VISHWANATH MANDIR

Through Yagna Devas (Gods) are pleased and they bestow on man all his desired objects. From Yagna comes rain. Brahma blessed the created beings with sacrifice to please the Gods. In Yagna the all-pervading Brahma rests. The supreme Lord Vishnu is the Yagna Purusha and He is propitiated by regular Yagnas.

With the choicest blessings and good-wishes of the Saintly personality of Sri Swamiji Sivanandaji Maharaj this *Viswa Kalyana Yagnashala* is now in steady progress. The site selected for the Yagnashala happens to be close to the sacred Viswanath Mandir at Sivanandashram.

It is hoped that the Opening Yagna in this Yagnashala will coincide with the *Shastiabda-poorti* Havan during the Diamond Jubilee Celebrations and also the Janmastami, the sacred Birthday of Lord Krishna, on the 8th of September, 1947. This can be achieved only by the hearty co-operation and active financial support from the various members and devotees.

**All remittances may be marked "FOR YAGNASHALA" and addressed to**

*Secretary*
THE DIVINE LIFE SOCIETY,
Ananda Kutir, Rikhikesh.

Edited and Printed by Sri Nijabodha, at the Mercantile Press, Lahore and published by him for the Divine Life Society, Rikhikesh.

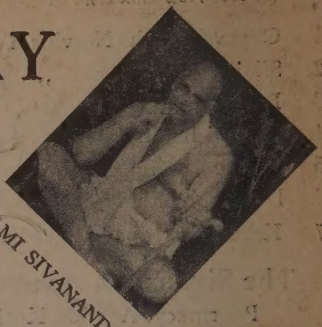
Regd. No A-94

**8th SEPTEMBER, 1947**

**THE**

# BIRTHDAY

OF BOTH




# Diamond Jubilee

## CELEBRATIONS

*As a lasting and substantial memorial, it has been proposed to construct at Ananda Kutir several buildings to serve the large number of Sadhaks, Mahatmas, visitors and the poor and provide other facilities for their spiritual progress.

*Social, philanthropic, educational and spiritual centres will be set up at different places for the mass spiritual awakening and uplift of mankind.

*A profusely illustrated COMMEMORATION VOLUME will be printed with valuable articles on the life and teachings of Sri Swami Sivanandaji and on the practical side of spiritual Sadhana from the pen of great men of the East and the West.

*To meet the above objects and to celebrate the Jubilee in a manner worthy of Sri Swami Sivanandaji's stupendous labours in the service of humanity, a devotee of Mangalore has suggested the opening of a DIAMOND JUBILEE FUND. The Fund opens with the kind donation given by :*

**M/s. New Embroidery Mills—Amritsar ... Rs. 1,000**

**** Here is a golden opportunity for all aspirants to express their gratitude for the Master. It will be their sacred duty to willingly and readily do all what they can directly and indirectly through their friends to augment the power of this divine institution and help Sri Swamiji Maharaj to fulfill the mission of his life in its entirety.**

All remittances and correspondence marked :
" D. J. FUND " should be addressed to :

*The Secretary,*

## THE DIVINE LIFE SOCIETY,

Ananda Kutir Post RIKHIKESH (U. P.)